

SOME
BREATHINGS
OF
LIFE,

From a Naked Heart.

Presented in Love to the Honest, Vpright,
and Single-Hearted, That they, with me may wait to
feel the imediate Drawings, and Leadings of the Ho-
ly Spirit in all things; Or come to know that State
which the Apostle speaks of, to have the *Anointing*
to teach them all things, or of all things that
cometh from Christ, Gods Anointed; *so that*
they need not any man to Teach them, 1 Joh. 2. 27.

With an Epistle for Peace and Unity.

Thus hath it been said by a Servant of the Lord.

If Thy Presence go not with us, carry us not from hence.

And another blamed some for that *They had need to be*
Taught the first Principles of the Oracles of God.

Not by Might, nor by Power, but by my Spirit saith the
Lord of Hosts. Who art thou O Great Mountain, before Ze-
rubbabel Thou shalt become a Plain, and he shall bring forth
the Head Stone thereof, with Shoutings, Crying Grace, Grace
unto it.

Printed in the Year, 1663.

Some Breathings of Life, from a Naked Heart.

NOr to run with the *Stream*, nor Strive against the *Flood* which casts up its *Mire and Dirt* (which is the same with that in *France, Italy, Spain, &c.*) for it is the Nature of the *Sea* to cast up its *Mire and Dirt*; therefore to stand still in the *Arke*, to abide still in the *Secret* of the *Almighty*, and so to keep out of its reach, not to strive against it, lest it cast upon thee its *Mire and Dirt*; neither to run with the *Stream*, for it runs into the *Sea* that is *Bottomlesse*. So strive not, stir not, nor provoke, but stand still, and the Lord will dry it up. Which shall not hinder the Churches coming out of the *Wildernesse*, though the *Dragon* may cast out his *Floods*, but come over every green thing, yea those Professors that have talked of *Noah's Flood* returning, and abide not in the *Ark*, will run with it. And many *Floods* shall passe over the Righteous Soul whom the Lord will Deliver, and will be as a *Winter-storm*; So that its like the *Floods* may rise, and swell, and may prevail for a while, but who are in the *Arke* will ride upon the *Floods*; So that there is no going out, but to stand still, till it be abated. And there hath been a time of bringing all Home, of bringing them to their own, and there may be a time of keeping at Home. And so every one to sit down under his own *Vine*, and quietly to enjoy the Fruits of his Labours, for it hath been the Lords Work to bring us hither. And he that hath laboured, will now come to eat. So let *Israel* abide in their *Tents*, and not in any thing outwardly to put forth, but as seeing the thing inwardly in their own Life, and according to the movings and leadings of the Spirit of the Lord, for therein is safety, that their own life may be their head in every thing.

And the Lord bid *Noah* go forth of the *Arke* before he went forth, after that the *Flood* was abated. So that as he Commanded him in, so he Commanded him forth again, and he was held in Subjection.

So that the mans part being kept down, any thing may be done at the Commandment of the Lord where the Creature is held in Subjection.

If I find movings from the Spirit of the Lord, to put off any Garment, or the whole, and see the end thereof, I may do it, otherwise

wise it would be wisdom to let it alone in its place.

And if it be to go to any man, or place, I may do it as I find drawings, and there it would be safest to find leadings to it, and the holy thing kept down, and the Creature kept to the lowly, humble abasing Spirit.

And though I have an high esteem as to Meetings; yet I am not to do the thing in my own will or time, nor any other, least it be said who required this at your hands. So that there is no other course to come into, but that which the Spirit of the Lord leads into daily; And not to uphold any thing because it hath been done, no farther then the Spirit of the Lord moves, or leads thereunto at the present, *Newly*, for I am to serve God in *Newnesse of Spirit*; and so is the Creature kept in a daily Subjection to the Spirit in every thing.

And so as sometimes I have said, *Let Life lead in all things*, and as that leads, so to follow (or else to be still) if it be from House to House, so that I am to Act from the Life. For the Worship of God is a weighty thing, therefore am I to do it rightly, and truely, in the sincerity of my heart, and not lightly, as a Costome, Tradition or formal thing, but in the strength of my Life. And this is not to bring things out of course, or leave things at uncertainties, to do it in the moveings and leadings of the Spirit of the Lord daily and hourly in every thing, for who are from the feeling of that, and the leading of that run at uncertainties.

Therefore if I go to a Meeting, I go in the moveings, or in the fear and dread of the Lord upon my Spirit, in expectation of some thing that from the Lord hath been stirring thereunto (that both may be done in the Spirit wherein is the unity,) or else it would not be right in him or them that hath appointed it; and it would turn to *Israels* reproach not to have the Lord going before us in every Meeting, or thing done, to wait for his Motion or appearance, as towards that Thing or Service, or else not to put forth in it. And as was said by one, *We are ready to hear all things that are Commanded thee of God*, so say I. And it hath been upon my heart for the Preservation of the simple in this day, and the avoiding Customariness, and Formality in any Service of God. *Go not forth but stand still, neither stir up the Souls Beloved unill he please*, nor force the thing, but let it alone, unill he gently leads; that People might not loose their Expectation coming to find some appearance of the Lord, and find carelesnesse in Meetings, Customariness, Formality, Deadnesse and Drowinesse, can they say this to be of the Lord, or according to the appointment of his Spirit?

Some

Some have been blamed for that they were grown so formal, as to know before hand when to begin, and when to end their matter. That the dread of God may be upon all hearts in this day, that nothing may be given forth or attempted, but what he appears in first (for Christs Sheep hear his voice, and they follow him.) And the many would be willing to wait for his appearance, and many would be disappointed of their wicked intents and purposes, as not knowing the time, which the Seed of God raised up by the power of God for all time in the Fathers hand or dispose; And so would Friends in their Service be preserved, serving in the Spirit, and walking in the Spirit, or else be still. Did Israel trust upon God, and rest wholly upon him, they would find him their rest. And good it is to be found faithful in what they are called of God; And so in their Callings to abide with God, and then is man in his place, one day as well as another; for there hath been a time of shewing these things unto many, and there may be a time of practizing the same, what they have seen and that from the Lord concerning their coming out of observation of days; and though they cannot act therein so inoffensively as they would in respect of them without, yet to do it as inoffensively as they can. Now who have believed do enter into rest; and he that is entered into his rest he also hath ceased from his own works, as God did from his: And such a one his Servant shall rest as well as him, and his Cattel likewise, for a good man is merciful to his Beast. And if any more publickly hath a testimony to bear against their day, and that from the Lord, let none be offended, but all Israel keep in, keep coole and quiet; And that is the way to keep safe, and not to strive to go forth that day more then another; If that there was formerly Collection for the Saints on the first day of the week, must there needs be meetings on that day, whether the Spirit of the Lord move or not? For as to time I know it, from the Lord, that there is none more holy then other. For the Seed of God being come up, sees over time, and beyond, and as it is kept in the Dominion over things in time, and keeps open and single unto God, which is the blessed Seed, or that in which the blessing is, and such all time in the Fathers hand. For feast-days, holy-dayes, or Sabbath-days, what were they more then Shadows of good things to come? but the Body is Christ, whose day is holy, and his rest is Everlasting. For all Shaddows were to terminate in something, be they what they would, Christ the end of all things in whom all Types, Figures and Shadows end, the restorer of the Creation, the Rest that God hath prepared for his People, in whose Arm of Power the

the weary Soul finds rest: And the resting in any outward Objection or Thing could not give rest to the Soul; therefore was there necessity of bringing in that which was more perfect, the better way by which we draw nigh unto God; And when that which is perfect is come, then that which is imperfect comes to be done away.

So each thing was to be done as under the Covenant in which it was, and according to its appointment; but the first gave place unto the second, and was changed; then there must be also a change of the rest; For the Priest-hood being changed, there must be also a change of the things that were done under it; A change of their offerings, which Christ the one Offering ends, and the end of their Law by which they took their Tithes.

Christ within, the hope of Glory, the Mystery hid, but now revealed, praises be to his Name who liveth for ever, who is the Souls Bishop, who watcheth over, and taketh the Care of his Flock; for had his Compassions failed, we had not been a People, whose Love hath overcome my heart, therefore have I a Zeal for him, and for his People. And it is his blessed appearance that is to be waited for, that blesseth you, the Glory of the Lord to fill his own Temple, which appearance many have waited for. For of old they were to go up by appointment, and do things in its Order. And we are now to receive an appointment before we do, and to do things as under the Covenant in which we are, not according to the Letter of a dispensation, as they that were ordered according to the Law of the Carnal Commandment, which was to come to its end, but in newness of Spirit to receive the Commandment new, and in all things to be ordered according to the power of the endlesse Life.

For it is the New Testament to which we are come, where are new and fresh discoveries, and leadings according to his will that we are Children of; He made known his Will unto the Children of the old Covenant, which they were to obey and do, and he maketh known his mind by putting his Law into our minds, that we might serve and obey him likewise, not as they did in the oldness of the Letter, but in newness of the Spirit. And this is that which we are to keep on in the New and Living way, that leadeth unto the Living God, where in is found the Daily Bread; for that which I Received Yesterday, will not serve me to day, nor that which I have to day will not serve me to morrow, but I must have it fresh and new, and then it is good. So that this I find according to the mind of the Spirit of God in me to be the time under which we are (as New-Covenant Children) to

the newnesse, to walk in newnesse of life; marke new, for the
 have an import in the very sound of the Covenants; the first
 could not continue which was old and ready to vanish away; but the
 is new and everlasting, and abides forever, and is a Covenant
 of life and peace to all that stand in it, or live answerable to it.

Such as this is according to what *Moses* Prophesied of Christ, that
 should be heard in all things. And said the Minister of Christ, what-
 ever ye do in word or deed do all in the Name of the Lord Jesus, or in his
 power, that the power may stir first, then in the name of Jesus which
 is the Saviour, there is safety. And so he may be called a spirituall
 man that doth all in the spirit, and with it and a good understanding,
 wherein the true worshippers worship the Father in spirit & in truth.

And this will be a Dread among People, that they see we serve
 God indeed, with Reverence and Godly Fear, not in our own Time
 nor Will, nor their Will, but when he pleaseth or stirreth, and not
 all then; And this is that which is acceptable, not Customary, For-
 mally, or by Tradition as others have done, which the Lord hath cast
 out before us.

And the Lord knowes I am even sick with love, therefore beare
 with me, and overcome with the goodnesse of the Lord which my
 soule hath felt, and it is the life of love that I breathe after to see
 brought forth among us, & to know the depth thereof gifts may cease;
 and tongues may cease, but love abideth which is most excellent.
 And this when even tyred and wearied in my mind, the Lord fixed
 upon his spirit of love which he hath born up in me, which I
 prayed the Lord and supplicated him for, as seeing a beauty in it,
 which the Lord will bring his people to more and more love, generall,
 universal, to live in it, and bring them over all straitnesse and nar-
 rownesse, Amen saith my spirit. Which I hope as the Lord hath
 brought me to see it, so he will enable me to abide in it.

And as touching them who have declared among us, and do goe
 forth, as they stand in their places and are serviceable to the Lord in
 the moving of his spirit, to reprove sin and teach transgressors the
 way of God, and keep to their first principles, walking in the light
 of the Lamb, it is lovely, but not to meddle in what concerns them
 nor, vaileing the *mans part* that the Lord alone might have all the glory.
 For thus it was said by them who were in the spirit of truth and of
 love, who is Paul, and who is Apolla, but servants by whom ye have be-
 trayed; for neither is he that planteth any thing, nor he that watereth,
 but God that giveth the increase; mark, not any thing but God: and this
 farther

farther ran through me from the spirit of the Lord, neither are they as Lords over Gods heritage, but to be Examples to the flock. And the Apostle who was not inferiour to the chiefeft Apostles, yet he felt was nothing; And that the Lord might be all, and his truth all, were content to abase themselves, and such the Lord will. And that whereby I have been preserved this day hath been only the name and power of the Lord, his arme that hath upheld me, and I see siftings, and winnowings must come, and good it will be to many; And as the Lord hath tryed all other professions, so he will try this, that they that are approved may be made manifest. And this I see, Forms will be broken, the customary Observation of days, and Friends preserved as the spirit of the Lord is harkened unto and obeyed, and goes before in all things. And that which I have come to see and feele into this day, and to have my heart fixed, yea that I can say my heart is fixed, I can sing and rejoyce, hath been through the travell of my soule, and prayers and supplications to the Lord in heates in secret, who hath had regard unto my low estate (what mercy indureth for ever) and to see his people in the spirit of love, and the Immediate movings in it, and from it, indeed I should be answered; And I hope (it being from my very Soul that I have desired it) that I shall see it and be satisfied. And I know he that dwelleth in the Love of God, dwelleth in a safe place, for *He that dwelleth in Love, dwelleth in God*, where Storms, Tempests, nor Pushings cannot come, nor hurt; The Creature may be hurt if he go forth, or let his mind forth, but keeping within he is safe, the mind out of the Creatures, or any visible thing up to the invisible God. And the Lord hath brought me to a State that I see over the Visibles, and when they are in their place, and man standing in his place, and the Creatures used in their place in Gods Covenant of Light are very good. So there is a necessity of perfecting what is begun, or bringing forth that which many are yet out of, *Even perfect Love that thinks no evil, nor rejoyceth in Iniquity*, wherein we may see one another, and serve one another, and not be smiting without cause, nor to have the pure Love and Motions of the Spirit of Truth it self, judged by them that are Professors thereof, because it came not forth according to their Mind, Form, Time, or Way, even as others have done, ready to judge all out of their own way; when as it is evident the Lords way is not as mans wayes, and no man is to have Dominion over another faith, but to be helpers of each others joy, if they cannot help, then they are not to hinder; But the Lord will have all to bow and bend

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...that, be they never so strong there is need of a continual De-
pendance and tying him, even as the Servant of Christ of old De-
pendance ~~without him he could do nothing, but in him he could do all things;~~
I have been brought to see my own weakness, and my own
need, and in that could do nothing, and when I have been weak-
ness I have been strongest, and the Lords strength is precious.
As it hath been so it is, Every mans way hath been right in his own
eye, but the Lord pondereth the Steps; And in him was no Form nor
Comeliness, nor nothing to be desired; Mark, here did not appear Form
or Comliness, but a man of Sorrows, and acquainted with Griefs; So
he stands in the Holy Mountain, will see and walk over all these
Forms, Outward-appearances, and Comliness, and know the
Daughter that is all glorious within.

And this would not leave any at a loss or uncertainty, to be guided
led by the Spirit of God in all things, and if guided, then
to go before, or be directed by it, for there is no other way where-
by the Lord will carry on his own work; Not by Might, nor by Power,
but by my Spirit saith the Lord; And the Spirit is not to be tyed or bound
to mans Conveniency, or limited to the narrow compass of his
reasons to serve him when he hath leisure, but the Creature is to
go way unto him; So that a man going without his guide may ea-
sily lose his way, and that immediately, to see or to hear it, other-
wise he goes but uncertainly. And where Friends have provided a
house, or others have given up their House as to a Meeting-Place, it
may be made use of, when they feel stirrings in the life, both in respect
of time and place, as they see, or are moved by the Eternal, in which
they stand over all the Earth, and there will be safety, whatsoever
they come either to dye or to live, even in and through the Eternal
to offer up themselves.

And such that are Simple-hearted, and go in simplicity of their
hearts to such Meetings, directed or led into by the Spirit of the Lord,
his own Seed-sake, them the Lord may preserve, but to do the
will clearly in the Life, and immediate movings of the Spirit towards
nothing is sure and safe, & it would be disobedience if not answer-
ed if required; for it is the Lord that is to be hearkned unto, and his
will obeyed, and the Creature not to go forth into any thing, any
other then that leadeth, but to be kept in subjection, for if you
do not feel the thing in your selves, and it be not hearkned unto,
you shall go on any in a Formality or Customariness, out of the Im-
mediate Leadings and Guidance of the Spirit of the Lord; The thing will

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come over you, and overtake you, and some will be burthened thereat; and they do declare against it Publickly. And so walking in the unity of the Spirit, and keeping down the mans part, then unity would be preserved and strengthened; for if the Spirit be stoppt, or quenched, then the unity is quenched, that is plain; And this would put a stop quickly to all Customary and Formal proceedings, all to do, and every one to do as they are moved of the Spirit by the Lord, which is Holy, Just and True. And thus I have born forth my Testimony, as moved of the Lord, and in Love to you all, wherein let me be Received.

William Salt.

And these two things feel me in (and therein abide with me.)

My heart fixed in the Spirit of Love, wherein I am to keep for ever, And drawn and guided by that Spirit which way he pleaseth, and I passive therein, which will never deceive any of you to abide in Love, and know the Immediate motions of the good Spirit to guide you.

Thus it was well with Israel as they were kept by day and by night to the Conduct of the *Pillar of Fire and the Cloud*, and had thus in their sight through all their Journeyings, to be kept in a continual Subjection and Dependance upon God. And at the word of the Lord they travelled, and at the word of the Lord they stood still, or abode in their Tents, whether two Dayes, or a Month, or a Year, the Cloud tarried or remained upon the Tabernacle, the Children of Israel Remained still, and Journeyed nor; So as this is to be Read by each in Particular, so it is in the General; At the Commandment of the Lord they rested in their Tents, and at the Commandment of the Lord they Journeyed, and rose up, and sate down with Holy-Breathings in their mouths. *Arise O Lord, and let thine Enemies be scattered, and return unto the many Thousands of Israel.* And the Ark of the Covenant of the Lord went before them in their Journeyings, holding forth at that time what the Spiritual Israel were to have, to go before them in ages to come, even him who was given for a Leader and Commander to the People.

And what is it can help out of the Apostacy, heal any of the Backslidings, or save any from the errors of their way, but the unerring Spirit of the Lord, to know its Motions and Leadings.

And whereas it was said, by one speaking concerning the Raging of the Sea, and casting up its Mire and Dirt, yet said he, *We may*

yea but the Lord must lead first, otherwise Creatures may
 easily sink; and where the Lord leads, there any are to follow, but
 otherwise.

And another speaking to this effect, *To heed the Power and Spirit of
 the Lord which runs before Storms and Tempests*; yea so to heed it, as
 to be guided by it; So that this brings still unto the thing that hath
 been spoken of, to feel the Lord present, or to see the Living going
 before, if that move nor then to be still; So let all Flesh be silent be-
 fore the Lord, and all fleshly reasonings, for the Lord is risen of a
 Truth, whom we are to follow, and let the sound thereof go forth to
 the utmost ends of the Earth.

This then in short, what the tendance of my words hath been, nor
 to appear in any thing, but what the Spirit of the Lord moves unto
 directly, for had that been still, I had been still in this matter; nei-
 ther having regard to one time or place more then another, but Spi-
 ritual, all in the Spirit to be performed, or as that makes way, or bows
 the hearts of any, which is to be waited for: In the mans day, things
 hath been done in the mans time, and according to his will, but in the
 day of the Lord, all is to be done in his time, and according to his
 will, who hath all times in his hand, which the Creature is to eye di-
 ligently in this mighty day of the Lord, wherein man is wholly to be
 raised from for ever.

So to visit one another, any as they are moved, and speak one to
 another, and meet together as they are moved; for if two or three
 shall agree on Earth, as touching any thing that they shall ask, it shall
 be done for them of my Father which is in Heaven saith Christ; For
 where two or three are gathered together in my Name, there am I in
 the midst of them; And so daily to exhort one another as they see cause,
 or are led thereunto by the Spirit of the Lord, where there is any
 buffetings, Temptations, or things of that kind. And where any
 more generally shall assemble themselves together, and find leadings
 thereunto in the Spirit of Love let them do it, even as that puts
 forth it self in the thing, otherwise it were better to be still, and not
 to do it, because it hath been done, and others have exhorted there-
 unto, and so to be tyed to the Letter of a dispensation; for there is a
 time for all things, and to every thing there is a Season saith Solomon; there
 may be a time to go forth, and there may be a time to keep still, a
 time to speak, and a time to be silent, or is the Spirit of the Lord to be
 limited about any of these things, as that he shall not have the liberty
 left him, to require what; or when he pleaseth?

And may not some as contentedly be brought to sit in silence, be taught as formerly to be Teachers of others, and may it not be Convenient?

And did not the Prophet of the Lord Declare their strength was still? & may there not be a time for sitting still now as well as then? is not the Creature Man and Woman to be held in subjection to the Creator? and did not the Saints sit at his Feet, to hear the word at his Mouth, which is the thing that is so desirable now, and the Master contended for to receive the Word at his Mouth, which the Men of old well knew, and more desired it, then their needful food, yea it was sweeter to them then the Honey, or the Honey Comb.

But the Flood is come, and what shall I say, even to be still.

This then is my exhortation in to all, in the fear of God, and in Love, and as moved thereunto by his blessed Spirit, every one of us Members one of another, to answer his place in the body (*The Mans eye is in his head, and sees what he requires, and to answer his quiriings, or what may be laid before one another in meeknesse, and in Love, as they feel the thing in their own Life, to answer it*) there may be no drawings back, for such the Lords Soul hath no pleasure in.

And this which I have here in the beginning written, is what in time past hath risen in me from the movings and openings of the spirit of the Lord, which I now think meet to communicate. When I was in deep distress and sorrow of spirit concerning the ark of our God and the cause of his truth, and something concerning the condition of others, (when I set my face toward them) both which something was answered; Therefore let none proceed in a forward zeal or a hasty rash Spirit to Judge, lest the Lord rebuke it, nor to be high-minded, but fear.

Remember Uz, who put forth his hand, as he thought to stay the Ark, and yet was smitten.

And with whom was he grieved, was it not with them whose Cattle fell in the Wildernesse? who strived against his good Spirit, tempted, and provoked him, and so fell short of the promised Land and that is not a Serving or worshipping (for God is a Spirit and will be worshiped in Spirit and truth) to resist and grieve his Spirit, or provoke it, or is not he to have the sole or absolute Authority and Preheminency over his own handy worke; and is not every Creature to bow unto him? if he say unto him go, is not he to do it; and if he

to the same come, is not his to obey, and so to be Subjected to his
 will in all things, whether it be, to go, or come, or stand
 therefore good, it will be for all the tender-hearted to eye the
 of the Lords good spirit in all things, to look over all forms, or
 appears, though sometimes the spirit of the Lord
 have appeared in them, yet he is not limited unto that; therefore
 is not to be stilled in, but to be pressing forward, looking unto
 that was in the beginning, Christ the *Alpha* and *Omega*, the be-
 ginning and the end, whose name is called the word of God, which
 before Shadow, Formes, or Visible things were. So that if
 the Creature be not by him led into those, let him let them alone as
 below the life, that there may not be a striving in any, or
 working, for that is not a serving, but the Will subjected unto
 pure, and holy, undefiled Spirit, whereby man may come into
 life to live in God, and not to have a life in any outward Visible
 thing, which may pass away, and perish with the using; and so the
 inward thing is to be used as if men used it not, and so will the heart
 be kept single and dis-intrangled to Follow the Lamb wheresoever he
 leadeth, which all the Lambs of Christ are feedfully to follow, where-
 in stands their safety in this day.

Dear Friends, *sonship* hath been upon me to write unto you, which is
 the Spirit of Love, let me be still and resolute in
 Follow Peace with all Men, and have peace one with another;
 This hath been the Language of the Spirit of Truthy in dayes
 past, and he that hath an ear to hear, let him hear what the Spirit
 saith unto the Churches; And this is the Language of the same Spirit
 today unto you his People, to follow peace with all men, and Ho-
 nours, without which no man can see the Lord; and Mark, without Peace
 is followed with all men, no man can see God; Least there spring
 any Root of bitterness, and trouble you, and many thereby be
 misled; and so they were to follow peace, the Blessed Thing where-
 unto they were called, and God is the Author of Peace, and not of
 Confusion, therefore the Lord keeps us all out of that that runs into
 strife, for that goes into Confusion; I have found something in love-
 putting it self forth unto peace; and I say, Blessed are the peace-
 makers, for they shall be called the Children of God: And double-
 lesse,

lesse as we abide in the Power, we abide in the Peace; for it is the Gospel of Peace, and if we abide in the Covenant, we abide in the Peace, for tis the Covenant of Peace; and Christ saith, *In my love have Peace*; but out of him in the Worlds Spirit, is the Tribulation, and the Sorrow, and our fellowship is in the Peace, and in the Power, the Gospel-Fellowship, where the Saints were Fellowship together, and of the Household of Faith, all walking in the same Spirit, and here was not any Mastering, or Lording it over one another in the Gospel-fellowship, where they were as a Family; So did the Prophetic one by one, and as the Lord did give forth his Gifts, for the Minister, every one according to what they had received, and being come to the Living Thing in themselves (the Principle of Life) in that they did go forth, and one had a Doctrine, another a Psalm, another an Exhortation, another a Revelation, &c. 1 Cor. 14. And this was done with Acceptation, and mutual Consolation in the Church, for the edifying of the whole, where every member is kept in its place in the body, and all members one of another; and in the Gospel of Christ, which is the Power of God, as the Saints had, so they have their Fellowship together, the Saints or Sanctified ones, Holy Men and Women, in the Power of God; and this according to the true Church Order, wherein all might speak one by one, and having all Fellowship in the body, Living in the Power which crusheth down the Enmity, wherein all comes to be Learned, Consolated, and Edified; this is that Fellowship that stands over the World, in which the Lambs, and Tender-hearted ones can skip and rejoyce, wherein they feel strength in the Power, which is the Gospel Fellowship, and keeps Lively

And Youth being turned from the Darkness to the Light, and trayned up in the Living Way, and kept to the Life, Praises will be felt to arise in Families, and Places, through which the Praise is given to the Lord, and then all Foolish Daughters, Idle Talking, and Jealousy will be avoided, as the Pure, Innocent Life comes up, and the Power is harkened unto, wherein is the Fellowship, and in this will we have Fellowship one with another, and every one be refreshed, and praise the Lord.

So Young Men and Maids, Old Men and Children, all Praise the Name of the Lord, for his Name alone is Excellent in all the Earth, the Living; It is that praiseth him, and till this be come unto, all is not well; that whether we eat, or drink, or whatsoever we do, it may be done to the Praise and Glory of his Name; then all must

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from the Life, and in it, (and this one thing here mentioned, I not omit, for the Childrens sake, that all might become the
of his Praise.)

And this further as to your selves, tending to the Peace and Fur-
therance therein, I have to say; In the Worship, or Service unto
God, mind not Iessures, Postures, or Outward things, but the Spirit
in which it is to be performed, that all may be Spiritual, if it be in
Sincerity, Contriteneffe of Spirit, and Brokennesse of heart, that
the Lord will not despise; and he will keep the Creature low,
that he himself may be exalted; and the Saints exhorted to passe the
time of their Sojourning here in fear, and to work out their Salva-
tion with Fear and Trembling; and this is in my heart to mind you,
that you following the thing that makes for Peace, and whereby to
unite one another, you will flourish, and grow green, and the Re-
nown will go forth as a wise and an understanding People, that stand
in the Councel of God, and the God of Peace will dwell among
you, and bruiſe Sathan under your feet; --- And so to live in the
true Unity of the Spirit, and not to quench it, nor grieve it; For
if the Spirit be quenched, then the Unity is quenched, for in that it
stands, for the bond of Peace is strengthend, the more the Spirit, and
Power is united to, wherein is the Fellowship, which I am not aſh-
amed of, the Gospel of Christ, which is the Power of God unto Sal-
vation, out of which is not safety.

And this Fellowship, and Unity in the Spirit, and Power of the
Lord is Strong and Unalterable, and unlesse there be a going from
the Power, and Spirit, it cannot be broken, for as not any outward
thing can or doth make it, so neither can it break it, which keeps
down the mans part in all, or that that would exalt self, that the
Lord alone may be exalted; And it is a nearer Unity the Lord is
bringing his People into, then any outward thing can break it.

W. S.

*Let this Passe through all Friends of God, Written by his Servant,
Prisoner in Rome.*

DEAR Sisters and Brethren, and Holy Building of God, we must
be like Lambs Suffering all things, that we may be like our
Father the Shepheard; For God Almighty suffereth all things, and
safeth

I benighted and grieved Spirit of his Adversaries, who
 will, I well know it; And therefore as Dear Children take occasion
 to speak to each other in the pure bowels, and to cherish one another
 than you may be prepared and trimmed with the mighty strength to
 bear every Tryal, and comfort your hearts in the Lord who will do
 great things, which your patient hearts shall see in his time; There-
 fore wait, and pray, and believe, and go to one anothers Houses, and
 visit one another, and especially the Prisoners, and the Afflicted, and
 the Tribulated, that you may be Consolation to them in the Name of
 the Lord, and kiss one another in the Immortal, and so be joyned as
 one in the Wedlock of the Lamb; For so am I exceeding, dearly
 bound to you all, and in the simplicity dwell, which saith yea, and
 is yea, and nay, and it is nay, and thee, and thou, for the Crosse is there.
 And all must come to the first day, and second day, and third day,
 and to all the six dayes, for the Kingdome of Heavens in you, which
 stands not in words but in Power, which is the seventh day of
 Rest, to which all must come; And so in the truth, you stand in
 the Power of God, which brings forth all your words in Subjection
 to the Power, and thus they are spoken, in the Kingdome, in the
 Purenese and Plain-heartednesse; And here they are not a tradition
 but the fruits of the Power, and so are all the actions of the same name
 by which God is Glorified in you, and the whole world confound-
 ed before you; And as concerning Tythes, all Friends must stand
 in the Power of God to Salvation, which is the Crosse of Christ, for
 Christ is the everlasting High-priest of freedom, from the Law
 Priest-hood, and all the tythes and carnall Ordinances which ap-
 pertained thereto, who by the Purchase of his Blood hath ranso-
 med you from them all; No man therefore ought, for the love of
 the things of the world, by paying Tythes to deny the Blood of
 Christ, and the Lord which bought them, least in so doing they
 draw fire on their own heads. And as touching the observation of
 dayes, all must come into him which Created all dayes, and then
 they are over them all, for God is the Lord of the whole Creation,
 and we know that God ceaseth not his labour every day, who dwells
 in his everlasting Sabbath of rest, whose Soul is grieved with such
 as are in the observation of days, which know not him that created
 them; for God feedeth the Sheep, and the Wormes, and the Fishes,
 and the Fowls, and Children, and men, and all quick things in
 the Wombe, and maketh the Vines, and the plants, and Corn,
 and Flowers grow without respect of dayes, and maketh the
 River

run, and the Seas to Ebb and Flow, and the Rain falls, and the Sun shines, and the Winds blow, and it Lightens, and Thunders, and Hailes, and the Sun, and the Moon, and the Stars go their way without respect of dayes; And we know that all these are the continual works of God; who also causeth the Rivers and Thorns to beucked up; and the unfruitful and dry Trees to be cut down, and maketh them rot as they stand in the ground, and killeth the Creatures in the Sea, and in the Earth by death, and slays men by Sword, Fire, Plagues, Famine, and by Death without respect of dayes; and yet God is in his Rest, and we in him do like him, Labour all dayes without respect of dayes, which is the true Godlinesse to be like God, and are in Gods Sanctified Sabbath Day of Everlasting Rest, and the whole World sees us not but is Confounded.

And in Order to Prayer, many of the World take off their Hats, and pray standing in the Synagogues with their heads covered, and sit in that Service; But Christ kneeled down, and so did the Apostles, and Daniel, besides others of the Holy men of God fell down with their faces to the ground, & prayed with their Heads uncovered; and we read not that in a Custom, they took off their Hats or Caps, and you therefore in the Power of God to Salvation, which is the Grosse of Christ to all that stand in the Customs and Traditions; and in the World what is the difference between the Ashly Head of a Carnal Man, and a Carnal Woman, and which of them two God doth most respect? That one stands in such an exercise with Hoods and fine Dressings, or Hat on, and the other with Hat or Cap of; And the Answer of the Seed in them will confound them; and hereby God Almighty is glorified in you; And therefore as you stand over the Worlds Head, in like manner stand over all their Hats and Caps also; And if any Friends are moved of the Lord God to Pray in the Congregation of God, falling down with their faces to the ground, without taking off the ~~Hem~~ or the ~~shoe~~; let them so do in the Name, and Fear of the Lord; and if the World be contentious, ask them, why take you off your Hats without precept, and not your Shoes, seeing it was a precept which God Commanded Moses, saying, Take off thy Shoes from off thy Feet, and the Seed will Answer you in secret, and so God is Glorified, and the World Confounded.

J. P.

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THe first time that any thing hath been touched concerning the Ceremony of taking off the Hat, was when J. P. was Prisoner in ROME, in the Solid and weighty Seed of the Kingdom, not in Light or Contentious Spirit, as may be seen by the foregoing Paper of His: And though several hath seen and felt the thing as it was in themselves, yet it may be hath not publickly declared it, or it might not be laid upon them to Publish it; What, is it therefore to be dispensed because it came from a Suffering Servant of the Lord? Though in this Case I desire to know no man after the flesh; For if I see and feel it be of the Lord it is sufficient, for Christ is my *Alpha and Omega*, he who is the *Beginning and the End*, the *First and the Last*; And who is it shall lay any thing to the Charge of Gods Elect, *It is God who Justifieth, who shall Condemn*? For when I saw it, or it came to my hand to write it, I had this Testimony for it in Spirit, *That it was in the Dominion, and Authority of the Lords own Spirit*.

And this I have to say farther, if any thing be revealed to another, is not the first to hold his Peace; For the Spirit of the Prophets is to be subject to the Prophets, and God is not the Author of Contention and Strife but of Peace, as in all the Churches of the Saints; And this is according to the True Church Order, *Subjection to the Spirit of the Lord in one another, and the Prophesying one by one, that all may be Comforted, and all may be Edified*; Therefore have Salt in your selves, and Saviour, and Love, whereby you may Edifie one another, for that which hurteth, or destroyeth, is out of Gods Holy Mountain.

These Books may be Enquired for of Thomas Simmons.

God is Glorified, and the World Comforted.

O H Day of Tryal, come thou art,
 For to Discover every heart,
 And manifest things as they be,
 That all the Innocent may see,
 The Man that doth the Life possesse,
 From him that onely it Professe;
 It is thou wilt shew them who they are,
 That Soar'd up above the Spheare,
 In words, in Carriage, or in Action,
 Which gave the Seed no Satisfaction;
 And such before, that thou art over,
 Their Nakednesse thou wilt Discover;
 Whereby some that deceiv'd have been,
 And catcht by them as in a Gin,
 Will be Ashamed, and sit down,
 And wait within to feel their own
 Eternall Gift, to guide again,
 And Life to breath upon the slain;
 And as these things they come to feel,
 It will afresh revive their Zeal,
 To stand against every thing,
 That would to God dishonour bring;
 And patiently the Crosse to bear,
 Whoever flee it, they will not dare,
 Because they'l see it would offend,
 And bring them sorrow in the End;
 The Living God who is so just,
 That all that will him follow, must
 Deny themselves in every thing,
 And wait on him who is their King.

GEORGE FOX The Younger.

THE END.